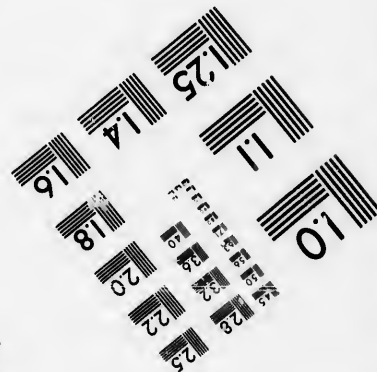
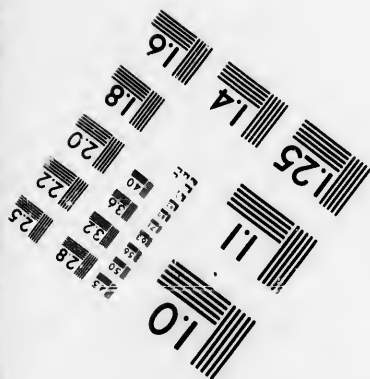
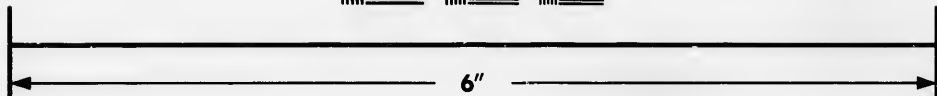
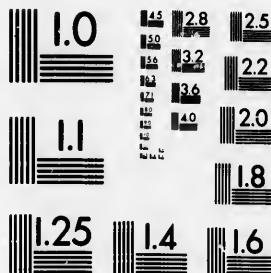


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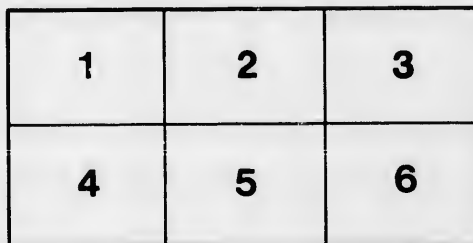
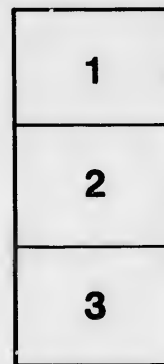
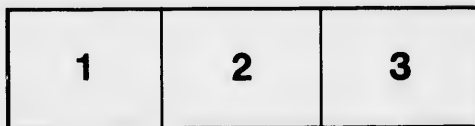
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A PASTORAL LETTER
TO THE CLERGY AND LAITY
OF THE
DIOCESE OF QUEBEC,
IN CONNECTION WITH THE SUBJECT OF
The Bill introduced into the Imperial Parliament,
DURING THE LAST SESSION,
For the Conveyance of certain Privileges
TO THE COLONIAL CHURCHES,
AND WITH THAT OF A PROPOSED MEETING
OF CLERGY AND LAY DELEGATES
IN THE DIOCESE.

BY GEO. J. MOUNTAIN, D. D., D. C. L.
LORD BISHOP OF QUEBEC.

QUEBEC:
PRINTED BY T. GARY
1853.

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QUEBEC:
PRINTED BY T. CARY.
1853.

Dans un temps d'ignorance, on n'a aucun doute même lors
qu'on fait les plus grands maux ; dans un temps de lumière,
on tremble encore lorsqu'on fait les plus grands biens.

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20th September, 1853.

MY DEAR BRETHREN,

The date affixed to this letter indicates the time at which I first roughly threw together the heads of the materials of which it is to be composed. I was then far distant from Quebec, in the midst of my late journeyings in the regions of the Gulph, but having received intelligence of the defeat, in the House of Commons, (at least for the Session) of the Bill mentioned in the title page of this letter, I judged that the time was come,—since the affair which had been the object of my visit to England was brought to an issue,—to render to my Clergy and their Congregations, some statements for which they might naturally be looking at my hands.

I have been rather slow in the execution of the task, since I began it; * for having been, altogether, eight months absent from Quebec this year, it may be conceived that I have been a good deal pressed by an accumulation of official business and correspondence.

It may not be improper that I should, in the first place, state once more, some particulars connected with my visit to England, which have been already noticed in my Pastoral Letter of the 23rd of December last, published in the Canadian Ecclesiastical Gazette of the following month.

Without any previously concerted arrangement with any party whatever and without the most distant expectation on my

* I had made it much longer and have since abridged it to its present dimensions.

own part, of being so invited, I was called upon from different quarters, towards the end of last year, as being, by date of consecration, the senior Bishop of the Church of England, in the North American Colonies, to go home and meet the late lamented Metropolitan of Australia who was on his way to confer upon matters Ecclesiastical, with the authorities in Church and State. He had been in communication with those authorities upon the subject and it had been arranged that, for the greater convenience of discussion and the greater advantage, in every way, of conducting the object, he should pay a visit to England. I had not only no idea beforehand, of going, but it was with much difficulty and at a considerable sacrifice of my own private convenience and the public convenience of my Diocese, that I conditionally undertook to go. And although I had not seen my own country and my own friends there, for seventeen years, I endeavored to avoid going and waited to the last moment to see whether the task could not, in the manner described in the Pastoral Letter just mentioned, devolve upon other hands.

Under such circumstances as these, it is very evident that I could not enjoy the benefit of gathering counsel from the different portions of this great and straggling Diocese, before setting out upon my mission. I could only point out, as I did, in that Pastoral, point out, the course which was open, of my being favored with suggestions from my Clergy or their people after I should have reached England. And there was nothing to prevent, if anywhere it had seemed expedient, their holding local meetings upon the subject with which I had to deal, and communicating to me the result. That subject itself was perfectly understood: it was put before the public in 1851, in the Minutes of the Episcopal Conference held in that year, at Quebec, as well in the answer of the assembled Bishops to the address made to them by the Clergy. All the seven North American Bishops, including the two who were absent, had concurred in those Minutes, and the particular object which they comprehended, of procuring relief for the Colonial Bishops in certain difficulties attaching to their charge, *by means of new privileges and powers to be conferred upon the Clergy at large and the Laity duly represented*, which, so far as I had reason to believe was *universally* approved in the Dio-

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cese, * was known and officially announced by myself, as the ground of my mission.

In this point of view, therefore, my way was perfectly simple, strait and clear; and I had shewn at the same time all that consideration and deference to the Clergy and Laity of my Diocese which were most manifestly their due. I do not, let me request it to be understood, make these statements in the way of *excuse* for my proceedings: I may be often enough liable to need excuse and indulgence, but that is not the position which I now mean or am called upon to take. I only desire the facts to be known as they stood, which preceded and attended my departure for England, and feel it my duty to satisfy any enquiries which may suggest themselves upon the subject. In the part which I took *there*, I should be perfectly willing to sustain the *responsibility* of the Bill which passed the Lords and was introduced in the Commons, (although possibly I might desire to alter or to modify some of its subordinate details.) But I could not with equal unreservedness take *credit* for the Bill, in whole or in part. I did my best,—I hope faithfully and diligently,—but *quorum pars magna fui*, † is not what I am entitled to say of the proceedings. My own share was just that which may be supposed when it is considered that I was a party unexpectedly called in to join in conferences upon a measure which had originated in other quarters—conferences at first, of certain Colonial Bishops only, who subsequently invoked the aid, by application to their Metropolitan of Canterbury, of the Prelacy at home, and who, in that full conclave presided over by the two Archbishops of England, which met repeatedly in kind response to their application, were in the proportion, sometimes, of *two* ‡ to *sixteen*.

* So I found in England that persons very strongly opposed to the revival of Convocation there, yet saw very clearly and admitted very readily the expediency of Synodical action in the Colonies,—the objections, whether well or ill-founded, which are conceived to exist in the one case, having no application to the circumstances which attach to the other.

† *i. e.* of which transactions, I have, in my own person, formed a great part.

‡ There were, I think, seven Colonial Bishops, besides myself, who were, some at one time and some at another, in England, during my stay: but the number who could meet at once, was very small.

I speak here of the proceedings of the *Bishops*. But it is not to be supposed that they were the only parties concerned in the preparation of the Bill, or that Her Majesty's Government, when they brought it into the Commons, had simply put themselves into the hands of the Episcopal body.

There is one provision of the Bill for the maintenance of which, I hope and believe, that the sense of this Diocese will most distinctly pronounce, and from which I am sure that we ought never to swerve—and that is the reservation to the Order of Bishops of what is rather invidiously called their *veto*, but ought properly to be regarded as the simple preservation to the Church, in her deliberative proceedings and her legislative character, of the integrity of her primitive constitution. The recognition (wherever there is, as we all agree that there ought to be here among ourselves, an admixture of the Laity) of the three constituent portions of the body, by making the consent of each alike, necessary to the validity of any regulation proposed, is, in my apprehension, an *essential feature* of all synodical action taken by *Episcopalians*—and if they can pass laws *without the consent of the Bishop*, their very distinctive character is gone. Men are not obliged to hold this view of the case: for they are not obliged to be *Episcopalians*, if they cannot be convinced that Episcopacy is the primitive system of the Church, any more than they are obliged to be Protestants, if they cannot be convinced that the Church of Rome is wrong. But *if they are* commonly consistent Episcopalians, it is difficult to conceive how they can hold any other view; or, if they only *fall in*, from motives of expediency, with the Episcopal system, they have no right, after so accepting it, to disturb its settled organization. And it would indeed be a miserably ill-understood delicacy of feeling, or rather a miserable dereliction of duty on the part of a Bishop himself, to forbear from asserting the principle in this behalf, of the Church in which he has received a commission to govern, because he would better accommodate himself, by such forbearance, to any popular notions afloat in the world. It cannot be for *his own sake* that any Bishop will maintain this principle. For if there be any one thing in the whole world from which a man, guided by worldly influences, would shrink; in the present day, it is the maintenance by a Bishop of the

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Church of England, of the authority and place in the Church, of his own Order.

It is to be attributed, I think, to the accidental ascendancy of the democratic principle in the country and the extraordinarily difficult position of the Church at the time, that, in the constitution of most Dioceses in the United States, this reservation of the Episcopal control has been abandoned. But, in framing the Constitution of some among the more newly created Dioceses, notwithstanding the force of this general example, the error has been corrected and the Episcopal *veto*, as it is called, has been restored to the Church.* And there is this *marked difference* between the case of the American and that of our own Colonial Churches. In the *General Convention* of the whole Church in the *United States of America*, the Episcopal veto is in full force; and, if in the Diocese of any particular State, the *civium ardor prava jubentium*† should threaten, under some passing excitement, to work mischief and to overbear right, which it is no less liable to do than, in other countries, whether in Church or State or both together, the *vultus instantis tyranni*‡ the proper check and characteristic remedy remain in the General Convention—and there, ultimately, in the *House of Bishops*. But there are *Colonies of Britain* so isolated and detached that even if new Metropolitan Provinces (in the *ecclesiastical* sense) were created, and Provincial Synods permitted to be held, a vast time must elapse before those particular Colonies could be comprehended in any such jurisdiction.

In the Diocese of Toronto, where the members of our Communion are estimated at a quarter of a million, these principles appear to be most distinctly understood and received, at the same time, with the most cordial acquiescence. We find in the account of the recent important proceedings, held at the See of that Diocese, that the resolution which follows below, was *carried unanimously and by acclamation* :

* It will be found, I believe, that this has been the case in the Diocese of *Vermont*; and I am under the impression that there are other examples also; but I have not the means, at this moment, of ascertaining the particulars.

† The excitement of the citizens insisting upon vicious measures.

‡ The countenance of the preemptory tyrant.

“ That this meeting, convened by the Lord Bishop, and composed, *firstly*, of the Lord Bishop of the Diocese : *secondly*, of the Clergy of this Diocese : and, *thirdly*, of the Lay-Representatives of the several congregations of this Diocese, are the Diocesan Synod of this Diocese, &c.”

I am thoroughly persuaded that the same intelligent appreciation of the system of the Church, and the same well-affected adherence to it, will be found to predominate among ourselves, as well as that I shall not be thought wrong in this explicit exhibition beforehand, of the particular principle in question. But it is impossible, and if it were possible, it would be very unwise, to shut our eyes to the facts, that, while on the one hand, there never was a time known when the Church of England was better loved by her true children, or more deserved to be so—there does exist, on the other hand, in all, or almost all, parts of the British Empire, a spirit of opposition to the rightful claims of the Church, and especially of Church authority, which is neither a kind, a candid, nor by any means a scrupulous spirit ; and that this spirit is very far from being confined to persons who openly and honestly profess their dissent from the National system of Religion.

It is a spirit which was signally exemplified in the *manner* in which the two Bills were treated, having reference to the Church in the Colonies, which were thrown out of the House of Commons, during the last Session ; but I will confine my observations to that which was connected with the object of my own visit to England.

Certain Bishops in the Colonies had been long endeavoring to procure for the Clergy and Laity of their Dioceses, their share of power in the administration of their own Church affairs ; had been endeavoring to diffuse through many hands a control and authority, in certain points, which is lodged, at present, singly in their own ; had been endeavoring to obtain for the Church in their Dioceses, a free and representative Constitution. Yet, men are actually not ashamed to say, in and out of Parliament, that these Bishops, in this very endeavor, are grasping after more power, and aiming to increase their own authority over the Clergy, and to make the Clergy lords over the Laity. And so easy is it to raise an alarm upon this subject,—so soon will even a spark like this, dropped

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among combustible matter, kindle up a blaze, so fiercely will it burst and so widely will it spread that, till the familiar aphorism shall be made good in the case, "*magna est veritas et prævalebit*,"* we can hardly hope for the successful passage of the Bill. In the mean time, it is to be observed, that, although great numbers of well-disposed and pious persons,—persons, in their general character, entitled to our esteem and love,—may be, and undoubtedly are, carried away by the crowd and tumult of opposition to the Church, in ignorance of the real merits of the question,—an unwarrantable jealousy of power and a groundless suspicion of designs entertained by persons in authority, are not unfrequently resolvable into the latent love of power. Men cannot conceive or understand a different order of motives in the breasts of others, from that which exercises a secret sway in their own.

It has been the course followed by that combination of heterogeneous parties who are opposed, under different names, to the real interests and right action of the Church, and who, in their aggregate capacity, may be conveniently and correctly described (although it is painful, for a reason just above intimated, so to describe them,) as the *Anti-Church party*, to take to themselves credit for being the champions of the people against the Bishops, while in point of fact they are, whether wilfully or otherwise, doing neither more nor less than seeking to *defeat the conveyance to the people of advantages which the Bishops are seeking to gain for them*. The Bishops and their supporters are seeking to gain for their own people the common privilege *enjoyed by all other religious bodies and denied to the Church*: this boon *must*, as it appears to myself and others whose opinions I have the highest reason to respect, come from *home*: it must be conferred by means of a *declaratory or permissive Act*, framed for the *Colonial Empire*,—an *Act forcing † nothing* upon the people of the Church abroad, but simply and solely *relieving* them and *enabling* them to deal with their own difficulties: if this Act

* Truth is great, and will prevail in the end.

† Mr. Fox, I think, in the debates upon the "Quebec Act" of 1791, expressed himself in favor of a course of action differing from this. He said (I speak from memory) that if the people of Canada did not want a free political constitution, it ought to be *forced* down their throats.

were passed, they would *then* be *put* in a *position* to deliberate in a formal and legal manner, respecting their own affairs and under necessary restrictions, to legislate upon them: but it is, in the strictest sense of the word, *preposterous* to raise a cry of rights and privileges infringed, or liberties invaded and taken by surprise, because the best and truest friends of the Church have tried to procure for her members in the Colonies, at once, by a comprehensive measure, that freedom of action which is the *first step* in their defined rights and privileges, from which all the rest are to follow. If it had been judged necessary to invite the expression of public opinion upon the subject, from every corner of every Colonial Diocese of the Empire, before proceeding to confer this boon upon the Colonists of our communion, I conscientiously believe that no two things upon earth would have been more contrasted than the deliberate and undisturbed judgment of the Colonists upon the subject, and the result which might, in *some* places, have been obtained by the agitation and misrepresentation of the Anti-Church party, in their endeavors to have the boon withheld.

For my own part, after all which can be said, I do not in the least shrink from declaring my private opinion that we should mistake our *present* position, if we were to hold that the Government of England, acting in concert with the Ecclesiastical authorities, is not competent to initiate and carry through a measure which shall ascertain our powers and set us free to put our machinery in motion. If we quarrel with this, we are only flying in the face of our benefactors. We are, in this Diocese, certainly, very far removed from a state of *independence*: we are not only part and parcel of the Church of England; not only comprehended in the superior jurisdiction of the See of Canterbury, (in both which relations we should have continued to stand under the Bill,) but we hang on upon England still, for *almost the whole support of the Church*; we bear a loose, unformed, and, for the most part, a merely missionary character, drawing our strength from a distance; and if different prospects are, by little and little, opening themselves before us, and new duties begin to present themselves and new efforts are becoming indispensable, we may be glad to have things put in train for us, which will enable us to

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assume a new position. It would be with an ill grace, in any case, that we should bluster, (if I may use so familiar a word,) about our independence, unless we are liberally upholding the Church upon the spot and helping her operations. The loudness of our tone ought to be a little subdued upon this point, in some kind of accommodation to the amount of our personal sacrifices and exertions.

Upon a review, therefore, my brethren, of all these particulars, I have to say that, in having complied with the call made upon me to proceed to England and take part in the deliberations to be held upon the ecclesiastical arrangements in question, I have nothing whatever to regret. I went upon the service of the Church and under the abundant conviction that I was promoting both your interests and your wishes. But since the general measure has, for this time, failed, and we have opportunity given to confer together upon the subject and to consider the best measures to be taken for promoting the ends in view, before the Bill, or a modified Bill in substitution for it, can be carried through the Imperial Parliament, I invite you, in all confidence, to meet me for this and other purposes, according to the tenor of a Circular which I am sending off to the Clergy and of which you will all duly receive communication.* If I apprehended that the Anti-Church spirit which, to whatever confined extent among *ourselves*, has manifested itself in the agitation of these questions, would be infused in any prevailing degree, into our deliberations, I should feel satisfied that it would be happier for us not to meet at all, as, again, if I anticipated that the same effect would be largely developed by our being authorized to engage formally and legally in Synodical action, I should feel that it would be more advantageous for us to go without it till we can be better taught in the school of JESUS CHRIST. But I bless God that I think I know the temper of my Diocese at large, of which, among many other proofs, one eminently conspicuous, was afforded in the earnest and cordial dispositions of the meeting of our Clergy and Lay Delegates, upon the subject of the Clergy Reserves, in 1851; and as I am conscious to myself that I shall meet those two bodies, in no magisterial spirit and with the fullest sense of needing help and

* A copy of the Circular is subjoined to this Letter.

counsel at their hands,—so I am not without an encouraging hope that some persons who have made a grievance of the course taken in this matter, only because they have misunderstood it, may be brought by the character and the result of our approaching proceedings, to a different estimate of that course, and that others may learn from us a new and happier spirit, than that which before reigned within their bosoms.

A great many misrepresentations, of our local Church matters, a great many false and some most injurious constructions of my own proceedings, have latterly been anonymously put about in this community, of which I have not seen, I suppose, a tenth, perhaps not a twentieth part, and of which I should have seen none, if they had not, in some special instances, been brought under my eye, by friends. I pray God to forgive the authors of them and to turn their hearts—but I shall take no other notice of them here than by applying to the case between these masked assailants and myself, the words of an ancient Roman, which came lately in my way:—*Quintus Varius ait Marcum, regis pecuniâ corruptum, rempublicam tradere voluisse. Marcus Scaurus huic culpæ affinem esse negat : UTRI MAGIS CREDENDUM PUTATIS ?**

To those, however, who are accessible to the voice of their Bishop, I would most earnestly and affectionately address my paternal charge that, in all which now seems to be before us in the proceedings of the Church, they will endeavor to *keep the unity of the spirit in the bond of peace*. And O PRAY *for the peace of Jerusalem ; they shall prosper that love thee*. For myself,—let other parties do what they will and assail the Church and her guardians as they please,—*none of these things shall move me* from my course : through *evil report and good report*, † I shall, by the help of God, go on, so long as I may be yet spared in the administration of the Diocese and the instruction of the fold, acting upon the same principles by which I have been guided from the first and which are in harmony with those of my two venerated predecessors.

* Quintus Varius says that Marcus Scaurus, having been corrupted by money received from the [Numidian] King, wanted to betray the republic. Marcus Scaurus denies being chargeable with this crime : *which [of the two do you think is the rather to be believed ?*

† Eph. iv. 3. Ps. cxx. 6. Acts xx. 24. 2 Cor. vi. 8.

But whatever be my attachment to Church principles, I am identified with no *party*, properly so called; and I do know, within myself, that I breathe a spirit of peace towards *all*, and hope the day may come when we shall be *all* united. I pray then, that in the present crisis of our affairs, we may, *both among ourselves and to all men*, manifest, as the disciples of CHRIST, such a temper of heavenly love as may tend to disarm the adversary and to heal the hurts of Zion. We shall never cease to misunderstand one another, more or less, so long as we are encompassed with the infirmities of the flesh: *we see* but *darkly* now with reference to things human, as well as to things divine: let it be our aim to prepare for that day when we shall *see face to face*; and let each of us for himself, so prepare his own heart, by the grace of Christ, and so fulfil his own task, as remembering that *every man's work shall be made manifest, for THE DAY shall declare it.**

* 1. Thess. v. 12. 1 Cor. xiii. 12. 1 Cor. iii. 13.

I am, my dear brethren,

Your affectionate servant in the Gospel,

G. J. QUEBEC.

Circular to the Clergy of the Diocese of Quebec,

QUEBEC, 31st October, 1853.

REVEREND SIR,

In consequence of its having appeared to the assembled Clergy and Laity, at the Anniversary Meeting of the Diocesan Church Society, before my return from England, that it would be for the convenience of the members generally, to hold the meetings in future, in January instead of July, and of the passing of a resolution to that effect in which I am, in my capacity of President, about to afford the necessary concurrence,—I have now to request that you will take that opportunity of attending also the TRIENNIAL VISITATION, which otherwise would have been held at the time of the Church Society Meeting in July next.

You will be pleased, therefore, to appear in your gown and bands, in the CATHEDRAL CHURCH, at TEN o'clock, A. M., on WEDNESDAY, the 11th of JANUARY next, to attend Divine Service and receive the Episcopal Charge, with the customary formalities upon such occasions observed.

I have also to request that, in conjunction with your Church Wardens, you will, with all convenient expedition, take measures for the *election*, by the members of the Church within the limits of your charge, of LAY DELEGATES, (being *established communicants* of the Church,) two for your Congregation and two for each Congregation, if you have more than one, to represent their interests at a meeting of the Clergy of the Diocese and the Delegates so chosen, to be held in the NATIONAL SCHOOL-HOUSE, at Quebec, on THURSDAY, the 12th of JANUARY, at TEN o'clock, A. M., to take into consideration the object of procuring by Imperial Legislation, the privilege of SYNODICAL ACTION for the Colonial Churches, as well as the steps which may be necessary for preserving the rights and promoting the interests of the Church, upon the spot.

I take the liberty of suggesting that the expenses of the Delegates should be defrayed by the Congregations.

I am, Reverend Sir,

Your affectionate brother,

G. J. QUEBEC.

DEC,

1853.

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